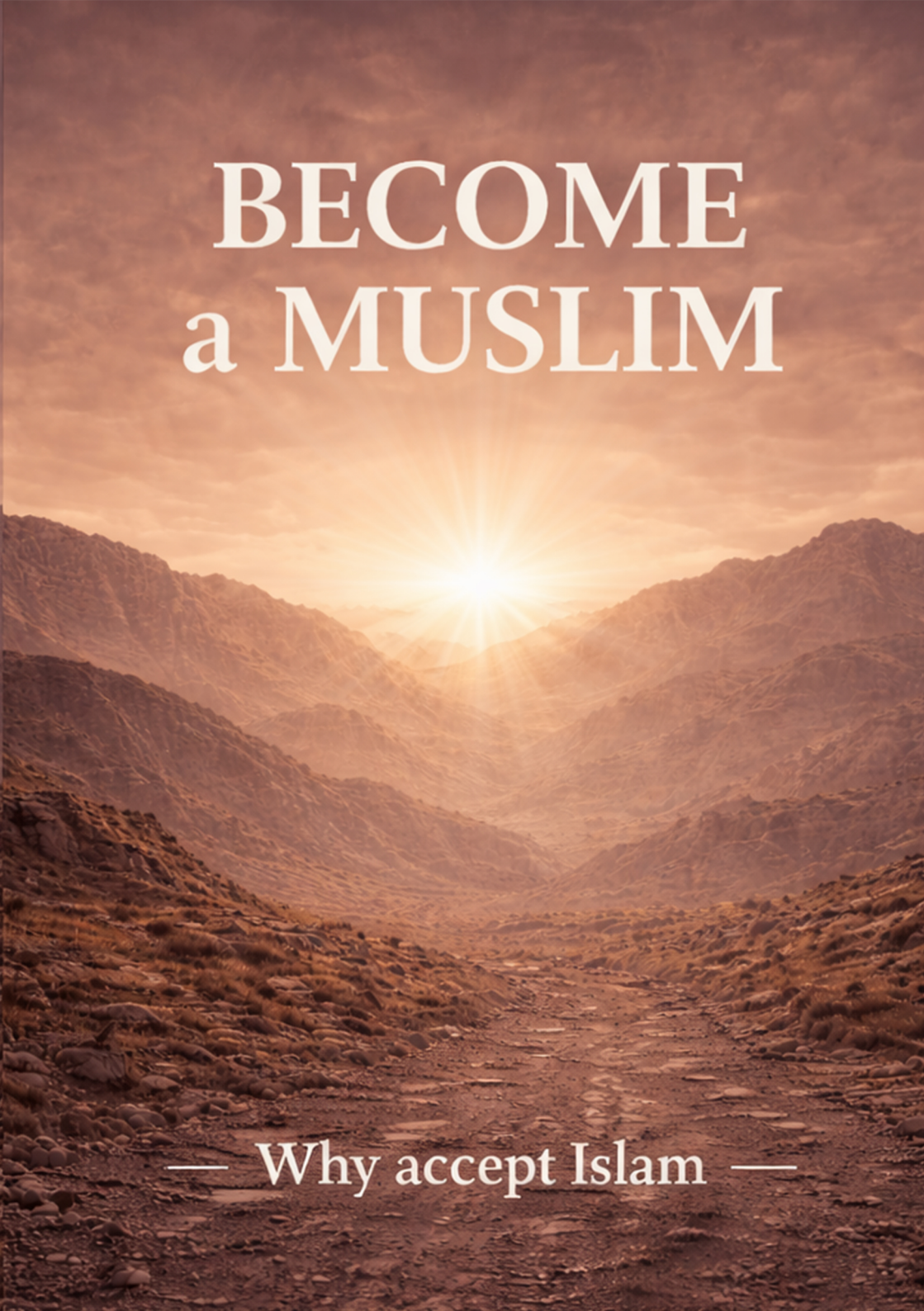


The background of the entire image is a landscape photograph. It features a sunburst effect in the center, where the sun is low on the horizon, creating a bright, star-like glow. The sun is positioned between two mountain ranges. The mountains are rugged and have a warm, orange-brown hue, suggesting a sunset or sunrise. In the foreground, there is a rocky, uneven path that leads from the bottom center towards the mountains. The path is covered with small stones and patches of dry grass. The overall color palette is warm, with shades of orange, yellow, and brown.

BECOME a MUSLIM

— Why accept Islam —

Amar Husika
BECOME a MUSLIM

Publisher: Author
1.edition (May, 2023.)

PDF version:

https://archive.org/details/become_a_muslim

WHY ACCEPT ISLAM

Why accept Islam? Is there anything more beautiful than Islam? Reflect on this.

KEY OF RATIONAL

Rational Proof of the Existence of the Creator

Let us look, for example, at the design and functional structure of a device, such as a mobile phone. It is made with certain characteristics, such as buttons, a screen, a microphone, a speaker, etc., and each of these elements has its own specific purpose. The screen enables viewing content, the speaker enables listening to sound, and so on.

These deliberate characteristics point to an inventor, to the existence of someone who had to design it. So if something as small as a mobile phone must have a designer, then what about the complex universe and everything within it? As Muslims, we believe that God is the Creator and Designer of all that exists.

The Qur'anic Argument of Creation

Another argument that supports this is what is mentioned in the Qur'an regarding the existence of created beings:

„Or were they created by nothing, or were they the creators [of themselves]? Or did they create the heavens and the earth? Rather, they are not certain.”¹

The Logical Possibilities of the Origin of the Universe

From these verses, we can derive **four possible explanations for the origin of the universe**:

- Did the universe come from nothing?
- Did the universe create itself?
- Was the universe created from something that was itself created?
- Was the universe created by the Exalted Creator who was not created, but has always existed? This is, of course, the only possible option.

¹ Qur'an, 52:35-36

Why the Creator Must Be One

The Exalted Allah mentions to us in the Qur'an the reason why the One who created everything around us **must be the One and Only Creator.**

"Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allāh above what they describe [concerning Him]." ²

The Need for Divine Revelation

After that, **why do we need revelation?** When we look at a piece of technology, it necessarily comes with an instruction manual. We, as human beings, are the only ones who ask ourselves and must ask the question, "Why?" We cannot go through life like animals, navigating by our instincts.

² Qur'an, 23:91

The Characteristics of a True Divine Revelation

For a revelation or a life-guidance sent to mankind to **truly be from God**, it must meet certain criteria, for example:

- It must be in accordance with sound reason and the innate human nature in what it claims about God and His attributes. For example, if a book says that God is a mouse with forty legs, you can safely assume that this book is not from God, because God is not part of the created world and is completely independent of everything that exists. A mouse, regardless of its form, is a dependent being. It has limited physical qualities such as size, shape, and color. All things with limited physical qualities are dependent, because there are external factors that led to their limitations. God resembles none of the creation and depends on nothing. Therefore, nothing that has limitations and need can be God.

- It must be internally and externally consistent. In other words, if on page 20 it says that God is one, and then on page 340 it says that God is three, that would be an internal inconsistency. Furthermore, if a book says that the universe is only 6,000 years old, that would be an external inconsistency, because reality confirms that the universe is older than that. Such and similar inconsistencies are present, for example, in the Bible.

- It must have signposts to the unfathomable. The revelation must contain something that indicates that it is divine and cannot be adequately explained in naturalistic terms. Simply put, it must have evidence showing that it is from God.

The Qur'an in Light of These Criteria

After considering these fundamental characteristics that a revelation must possess, we can conclude that **the Qur'an alone fully fulfills these criteria, and that it is the only sacred book preserved in its original form, free from inconsistencies, deficiencies, contradictions, and errors.**

The Problem of the Preservation of Earlier Revelations

For example, the Bible that we have today is full of various editions, hundreds of versions that were produced as translations of translations, containing errors, contradictions, and so on. The Bible was not written by Jesus, nor was it written by his apostles (disciples). The Gospel according to Mark, according to John... When were they born?

A Christian Scholar's Statement:

"The Bible was written and compiled by many people, whom many scholars say are largely unknown, from different cultures and backgrounds." ³

³ Works whose titles will not be mentioned

The first complete copy of the Bible appeared about four hundred years after the raising of Jesus, and it was written in the Greek language, while it is well known that Jesus spoke Aramaic.

Statements of Christian Scholars:

"The earliest manuscript of the New Testament text is a business-card-sized fragment of the Gospel of John, the Rylands Library papyrus P52, which may date to the first half of the 2nd century. The first complete copies of individual New Testament books appear around the year 200, and the earliest complete copy of the New Testament, Codex Sinaiticus, dates to the 4th century."

⁴

"The vast majority of scholars rightly believe that Jesus' primary language was Aramaic." ⁵

The same is the case with all other religious texts that are attributed to the Exalted God, except for the Qur'an.

⁴ Works whose titles will not be mentioned

⁵ Works whose titles will not be mentioned

Why the Previous Revelations Were Not Preserved

Well, if that is the case, why did God not preserve His previous revelations? Throughout history, the Exalted Creator sent many prophets and messengers to mankind, as well as scriptures and revelations. Every nation had its own messenger or prophet who conveyed revelation from God to it.

Divine Revelations Throughout History

When it comes to revelations, God sent four major revelations to mankind, namely:

Zabur – revealed to Dawood or David

Tawraat – revealed to Musa or Moses

Injeel – revealed to Isa or Jesus

The Qur'an – revealed to Muhammad

may God's blessings and peace be upon all of them

The revelations that came before the Qur'an were intended for a specific people, and for that reason God left them to the people, who were unable to preserve them. Moreover, they completely altered them, such that from the Zabur they produced the Psalms of David, from the Tawraat they produced the Torah or Pentateuch, from the Injeel they produced the Bible, and so on.

As for the Qur'an, it is the final revelation intended for all people who will come after the Prophet Muhammad, may God's blessings and peace be upon him, until the Day of Judgment, and for this reason the Exalted Creator has taken it upon Himself to preserve it.

A Verse Indicating the Preservation of the Qur'an

Indeed, it is We who sent down the message [i.e., the Qur'ān], and indeed, We will be its guardian. ⁶

When the expression “We” or “Us” is used for something that is singular, it is used as an expression of majesty and exaltation, that is, when speaking about something magnificent—and that is the Exalted Allah, who has no deficiencies whatsoever.

The Qur'an has been written down and preserved in its complete original form, and not a single letter has been altered. It was written and preserved in the original language in which it was revealed, and it has been preserved in the chests of millions of huffāz, that is, people who have memorized it in its entirety, from cover to cover.

⁶ Qur'an, 15:9

Verses Indicating the Distortion of the Original Tawraat and Injeel

"Among the Jews are those who distort the meaning of words, moving them away from their proper meaning..." ⁷

"And indeed, there is among them a party who alter the Scripture with their tongues so you may think it is from the Scripture, but it is not from the Scripture. And they say, 'This is from Allāh,' but it is not from Allāh. And they speak untruth about Allāh while they know." ⁸

And from those who say, 'We are Christians' We took their covenant; but they forgot a portion of that of which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allāh is going to inform them about what they used to do." ⁹

⁷ *Qur'an, 4:46*

⁸ *Qur'an, 3:78*

⁹ *Qur'an, 5:14*

The Qur'an Is a Literary and Linguistic Miracle

„And if you are in doubt about what We have sent down [i.e., the Qur'ān] upon Our Servant [i.e., Prophet Muḥammad (ﷺ)], then produce a sūrah the like thereof and call upon your witnesses [i.e., supporters] other than Allāh, if you should be truthful.”¹⁰

Or do they say, "He invented it"? Say, "Then bring ten sūrahs like it that have been invented and call upon [for assistance] whomever you can besides Allāh, if you should be truthful.”¹¹

Throughout history, no one has attempted to compete with the Qur'an, nor to harm or undermine the Qur'an, except that they were humiliated and disgraced.

¹⁰ Qur'an, 2:23

¹¹ Qur'an, 11:13

Proof of the Prophethood of Muhammad ﷺ

In the end, it remains for us to prove the **prophethood of the last Messenger of God, Muhammad**, may God's blessings and peace be upon him. If we have established that the Qur'an is the revelation of God, preserved from any alteration, then a Qur'anic verse can serve as proof of that:

„Say, [O Muḥammad], "O mankind, indeed I am the Messenger of Allāh to you all." ¹²

Another way to prove this is to say that the Prophet Muhammad, may God's blessings and peace be upon him, claimed for himself that he was a Prophet, and by examining the authentic historical accounts of his life, this claim can be evaluated in the following way: the possible conclusions are that he was a liar, that he was deluded, or that he was telling the truth.

- Was he a liar? No, for he was known as al-Amīn (the trustworthy and reliable), even among those who opposed him. Moreover, liars often lie for worldly gain, whereas the Prophet, ﷺ, renounced worldly ambitions for the sake of the Hereafter. When he was offered power, wealth, and women on the condition that he abandon calling to the religion of Allah, he rejected all of it, making it clear to them that nothing in this world could deter him from calling people to the truth.

¹² Qur'an, 7:158

- Was he deluded? A deluded person is one who speaks falsehood while at the same time believing it to be true. However, the Prophet, may God's blessings and peace be upon him, was not deluded, because during his lifetime he foretold many prophecies that were indeed fulfilled. For example, he predicted that the Bedouin Arabs would compete in constructing tall buildings. How could that be possible if it had not been revealed to him by the All-Knowing? Moreover, his teachings are not the teachings of a deluded man.
- Conclusion: He spoke the Truth!

Jesus in Islam

Here it is important to emphasize **how Islam views Jesus**. Namely, Islam gives us a complete and correct picture of Jesus, that is, 'Īsā, may God's blessings and peace be upon him.

All Messengers Called to Islam

All of God's messengers called to Islam, and the word *Islam* means submission to God. Their religious laws differed according to the time, but the fundamental principles of the doctrine were the same.

The Religion of the Messengers and Apostasy from Faith

For the people who lived, for example, during the time of Musa, or Moses, it was an obligation to follow him in the religion that was revealed to him, that is, to become Muslims and to follow the Tawraat, the revelation with which Musa came.

After the departure of Musa, people apostatized from the faith and distorted the revelation, so after a certain time the Exalted Creator sent other messengers, and the penultimate of them was 'Īsā, that is, Jesus.

The Mission of Jesus and the Revelation of the Injeel

For all people who lived at the time of Jesus, it was, of course, an obligation to believe in the previous messengers and revelations, but also to believe that the previous revelation, the Tawraat, had been abrogated, that is, put out of use, with the coming of 'Īsā, that is, Jesus, may God's blessings and peace be upon him, who once again called to Islam and considered himself a Muslim. The revelation that was valid for that time and until the last Messenger of God, Muhammad, may God's blessings and peace be upon him, was the Injeel.

The Origin of the Terms “Jews” and “Christians”

The religion of the followers of Moses was Islam, and they were called Jews because that name means “the eldest sons of Jacob.”

The religion of the followers of Jesus was Islam, and they were called *Naṣārā* or Christians because that name means “helpers” (those who helped Jesus).

The Final Revelation and the Obligation to Follow It

From the coming of Muhammad, may God's blessings and peace be upon him, until today and until the Day of Judgment, it is an obligation upon all those before us, upon ourselves, and upon those who come after us to believe in all of God's messengers. However, our messenger is Muhammad, may God's blessings and peace be upon him; we belong to his community, we follow the revelation with which he came, and we affirm the previous revelations while believing that they have been abrogated. As for ʿĪsā, may God's blessings and peace be upon him, he was an ordinary man, a servant of Allah, and a messenger of Allah.

The Qur'anic Clarification of the Status of Jesus

Let us listen to what the Exalted Allah says in the following verses:

„They have certainly disbelieved who say that Allāh is Christ, the son of Mary. Say, "Then who could prevent Allāh at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?" And to Allāh belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allāh is over all things competent. “¹³

„And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Tawraat; and We gave him the Injeel, in which was guidance and light and confirming that which preceded it of the Tawraat as guidance and instruction for the righteous.” ¹⁴

„They have certainly disbelieved who say, "Allāh is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allāh, my Lord and your Lord." Indeed, he who associates others with Allāh - Allāh has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.” ¹⁵

¹³ Qur'an, 5:17

¹⁴ Qur'an, 5:46

¹⁵ Qur'an, 5:72

The Truth About the Crucifixion and the Return of Jesus

Jesus, may God's blessings and peace be upon him, was not crucified as Christians believe. Rather, a young man was crucified who agreed to take on the likeness of Jesus in exchange for Paradise at the same rank as Jesus, while Jesus, may God's blessings and peace be upon him, was raised to the Exalted Creator Himself ¹⁶, and He will return him as one of the Great Signs of the Day of Judgment.

„And [for] their saying, "Indeed, we have killed the Messiah, Jesus the son of Mary, the messenger of Allāh." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain. Rather, Allāh raised him to Himself. And ever is Allāh Exalted in Might and Wise.¹⁷

When he returns, he too will follow the religious law, that is, the Sharī'ah with which the last Messenger of God, Muhammad ﷺ, came, and he will follow the Qur'an as the final revelation of God.

¹⁶ Tafsīr Ibn Kathīr, Sūrat an-Nisā', 158 — Authentic Narration

¹⁷ Qur'an, 4:157-158

Islam – the Only Religion Revealed by Allah and the True Religion

Islam is not a new religion, nor is it a religion limited to a single people, place, or historical period. Islam is the faith that the Exalted Allah revealed to humanity from the very beginning of human history, from the first man, Ādam, peace be upon him, until the last Messenger of God, Muḥammad, ﷺ.

The Exalted Allah says:

“He has named you Muslims before [in previous scriptures] and in this Qur’an [He names you Muslims].”

¹⁸

This verse clearly confirms that the designation *Muslim* did not originate with the coming of Muhammad ﷺ, but rather that it is a name for all sincere followers of God's revelation throughout history.

For **Ibrāhīm**, peace be upon him, who lived long before Mūsā and ‘Īsā, Allah clearly says:

“Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim.” ¹⁹

¹⁸ Qur'an, 22:78

¹⁹ Qur'an, 3:67

Also long before Mūsā and ʿĪsā, peace be upon them both, lived **Yūsuf**, peace be upon him, who supplicated:

"You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous." ²⁰

Mūsā, peace be upon him, said to his people:

"And Moses said, "O my people, if you have believed in Allāh, then rely upon Him, if you should be Muslims." ²¹

The disciples (apostles) of ʿĪsā, peace be upon him, said to him:

"But when Jesus felt [persistence in] disbelief from them, he said, "Who are my supporters for [the cause of] Allāh?" The disciples said, "We are supporters for Allāh. We have believed in Allāh and testify that we are Muslims." ²²

²⁰ Qur'an, 12:101

²¹ Qur'an, 10:84

²² Qur'an, 3:52

„Indeed, the religion in the sight of Allāh is Islām.”²³

„And whoever desires other than Islām as religion - never will it be accepted from him, and he, in the Hereafter, will be among the losers.”²⁴

All of these verses confirm one fundamental truth: **all of God's messengers called to Islam—complete submission to the One God.**

The last Messenger of God, Muhammad, may God's blessings and peace be upon him, said:

“By Him in Whose Hand is the soul of Muhammad, no one from this ummah (that is, all people on the earth) who hears of me—whether a Jew or a Christian—and then dies without believing in that with which I was sent, except that he will be among the inhabitants of the Fire.”²⁵

²³ Qur'an, 3:19

²⁴ Qur'an, 3:85

²⁵ ṣaḥīḥ Muslim, 153

KEY OF EXPERIENCE

Awakening the Innate Awareness of God in Times of Hardship

„It is He who enables you to travel on land and sea until, when you are in ships and they sail with them by a good wind and they rejoice therein, there comes a storm wind and the waves come upon them from every place and they expect to be engulfed, they supplicate Allāh, sincere to Him in religion, "If You should save us from this, we will surely be among the thankful." But when He saves them, at once they commit injustice upon the earth without right. O mankind, your injustice is only against yourselves, [being merely] the enjoyment of worldly life. Then to Us is your return, and We will inform you of what you used to do. ²⁶

²⁶ Qur'an, 10:22-23

Negative Experiences and the Innate Awareness of God

If we were to put our hand into boiling water, our brain would automatically and instinctively respond by pulling away. We do not wait or ask ourselves whether we should act that way. Accidents, the death of a family member, loss of health, financial problems, or an immediate threat of death (such as the one Allah mentions) are all negative **experiences that can activate our innate awareness of God**. Just imagine that you are in an airplane that has caught fire and is falling toward the ground. There is no doubt that your first thought would be, "God, save me from this."

Positive Experiences as a Path to Faith

Similarly, a positive experience can do the same. For example, someone hearing the adhān, having positive experiences with Muslims, seeing their child being born, and so on. How many people have accepted Islam simply because of the sense of brotherhood they felt?

‘Abdullāh ibn Salām’s positive experience of merely looking at the face of the Prophet ﷺ was enough for him. He said: “When the Messenger of Allah ﷺ came to Madinah, people rushed toward him saying, ‘The Messenger of Allah has come!’ ‘Abdullāh ibn Salām said: ‘I came along with the people, and when I looked at the face of the Prophet, I realized that his face was not the face of a liar.’”²⁷

²⁷ Jāmi‘ at-Tirmidhī, 2485 — Authentic ḥadīth

The Answering of Supplication and the Confirmation of God's Nearness

The answering of supplication is also **sufficient to awaken** the *fiṭrah*, that is, **the innate sense of need** for God.

Allah says:

"[Remember] when you were asking help of your Lord, and He answered you", ²⁸

"And your Lord says, "Call upon Me; I will respond to you."' ²⁹

Also, during the time of the Prophet ﷺ, a Bedouin asked the Prophet ﷺ to supplicate for rain, because the crops were failing and people were dying of hunger. The Prophet ﷺ supplicated to Allah for rain, and almost immediately clouds began to gather and heavy rain started to fall. ³⁰

²⁸ Qur'an, 8:9

²⁹ Qur'an, 40:60

³⁰ ṣaḥīḥ al-Bukhārī, 1033

KEY OF REFLECTION

Existential Questions and the Search for Meaning

At some point during this thing we call “life,” there are many individuals who go through an existential crisis and begin to ask the “big questions” about life, humanity, and the universe. People may arrive at certain conclusions about the purpose of their lives and about what they must do in order to achieve ultimate success.

Fundamental Questions of Human Existence

Think about the following questions:

Why are you here?

"And I did not create the jinn and mankind except to worship Me." ³¹

Who are you?

A servant of Allah.

Where are you going?

„It is Allāh who erected the heavens without pillars that you [can] see; then He established Himself above the Throne and made subject the sun and the moon, each running [its course] for a specified term. He arranges [each] matter; He details the signs that you may, of the meeting with your Lord, be certain." ³²

Reflection as a Path to Awakening the Fiṭrah

Reflection is similar to that feeling a person has when experiencing something positive. But those who reflect upon themselves, their surroundings, the bigger picture, nature, celestial bodies, the universe, and so on—these are all the **first steps**, or keys, to **awakening the fiṭrah**.

³¹ Qur'an, 51:56

³² Qur'an, 13:2

Signs in Creation for Those Who Reflect

In many verses, Allah tells us that there are signs in this world for those who reflect:

"Indeed, in the creation of the heavens and the earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allāh has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and earth are signs for a people who use reason." ³³

„And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allāh, so will you not reason?“ ³⁴

³³ Qur'an, 2:164

³⁴ Qur'an, 6:32

„And it is He who spread the earth and placed therein firmly set mountains and rivers; and from all of the fruits He made therein two mates; He causes the night to cover the day. Indeed in that are signs for a people who give thought.

And within the land are neighboring plots and gardens of grapevines and crops and palm trees, [growing] several from a root or otherwise, watered with one water; but We make some of them exceed others in [quality of] fruit. Indeed in that are signs for a people who reason.“ ³⁵

³⁵ Qur'an, 13:3-4

KEY OF SPIRITUALITY

Freedom Through the Worship of Allah

Islam frees us from the worship of everyone else and everything else, and directs us to the worship of the One who alone is worthy of worship—the Almighty God. There are many **things toward which people tend** to “worship” or become “slaves” to those things.

Enslavement to One's Own Desires

Many of us have the tendency to know, love, and obey something above all else. This can even be ourselves, when we seek to know, love, and obey our own ego and desires the most. We think that we are always right, that we can never be wrong, and we always want to impose ourselves on others. From this perspective, we are enslaved to ourselves.

Allah describes those who take their desires as their god: „Have you seen he who has taken as his god his [own] desire, and Allāh has sent him astray due to knowledge and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allāh? Then will you not be reminded? “³⁶

³⁶ Qur'an, 45:23

False Masters of the Modern Human Being

We may also have the tendency to “worship” or to become “slaves” to society, culture, or materialism (that is, possessions, fashion, money). We begin to love these things more than anything else, we seek to know more about them, and this leads us to “obey” them above all else.

In the end, **everyone is a slave to something or someone**, and therefore, if we are not worshiping God, we are certainly worshiping something else. However, once a person accepts only Allah as the One who alone deserves to be worshiped, he is no longer a slave to false masters, but rather a slave only to the True and Only Lord.

The Qur'anic Analogy of Enslavement

Allah gives a clear example:

*„Allāh presents an example: a man [i.e., slave] owned by quarreling partners and another belonging exclusively to one man - are they equal in comparison? Praise be to Allāh! But most of them do not know.”*³⁷

He is essentially telling us that **if we do not worship Him, we will end up worshipping something else**. These things enslave us and become our masters.

The Qur'anic analogy teaches us that without God we have many “masters,” and that all of them want something from us. They are all “at odds with one another,” and we end up in a state of misery, confusion, and unhappiness. However, God—who knows everything, including our own selves, and who has more mercy than anyone else—tells us that He is our Lord, and that by worshiping Him alone we will truly be freed from the shackles of the things we have taken as substitutes for Him. From an existential perspective, the worship of Allah is true freedom.

³⁷ Qur'an, 39:29

Why Does Allah Deserve Worship?

Allah's Perfection and His Right to Be Worshiped

- **Allah is the most perfect Being:** by definition, "God" is the One who has the right to our worship, and all acts of worship must be directed to Him alone; this is a necessary fact of His very existence. The Qur'an repeatedly emphasizes this reality about Allah:

„Indeed, I am Allāh. There is no deity except Me, so worship Me and establish prayer for My remembrance.“

³⁸

„And I did not create the jinn and mankind except to worship Me.“ ³⁹

Allah's Beautiful Names and Exalted Attributes

- Allah deserves to be worshiped **for who He is**. Even **if He had given us nothing**, He would still **deserve worship**. He possesses **all the perfect names and attributes** to the highest possible degree. Because of these names and attributes, Allah must be worshiped. Any person who is wise, merciful, and kind deserves some form of praise. However, Allah—who is Wise, Merciful, and Kind in the greatest possible measure—is worthy of the most complete and comprehensive form of praise, that is, worship.

³⁸ Qur'an, 20:14

³⁹ Qur'an, 51:56

Allah Gives Us What Is Best for Us

- Allah is also the only One who has the right to our supplications and prayers. **He knows what is best for us, and He also wants what is best for us.** A Being with such attributes is the One to whom we should pray and from whom we should seek help. An important aspect concerning the worship of Allah is His inherent right to be worshiped, even if we are not recipients of any form of comfort. Even if we were to live a life full of suffering, Allah is still to be worshiped. The worship of Allah **does not depend on a kind of reciprocal relationship**—meaning that He gives us life and we worship Him in return. No! There is no doubt that Allah showers us with many blessings; however, He is worshiped for who He is, and not necessarily for how, through His infinite wisdom, He chooses to distribute His bounty.

Worship as a Benefit for the Human Being

- We Worship Allah **for Our Own Benefit:**

„O mankind, worship your Lord, who created you and those before you, that you may become righteous -" ⁴⁰

⁴⁰ Qur'an, 2:21

Allah's Independence and Humanity's Need for Him

- It is important to emphasize that **the Exalted Allah did not create us out of any need for us**. Allah does not need us. On the other hand, we are in need of the Exalted Allah. When we worship Him, it makes us better, strengthens us, and helps us to perform deeds that will be a cause of our happiness in this world and in the Hereafter.

Worship as the Purpose of Life and the *Fiṭrah*

- We worship Allah because it is **our purpose in life** and in accordance with our innate nature (*fiṭrah*).

Muhammad ﷺ said: "Every newborn child is born in a state of *fiṭrah*." ⁴¹

Allah Is the Creator and the Sustainer

- We worship Allah because **He created and sustains the universe and everything within it**:

„Is He [not best] who begins creation and then repeats it and who provides for you from the heaven and earth? Is there a deity with Allāh? Say, "Produce your proof, if you should be truthful." ⁴²

⁴¹ Ṣaḥīḥ Muslim, 2659.

⁴² Qur'an, 27:64

Allah's Blessings and Provision

- We worship Allah because **blessings and provision are from Him:**

„O mankind, remember the favor of Allāh upon you. Is there any creator other than Allāh who provides for you from the heaven and earth? There is no deity except Him, so how are you deluded?“ ⁴³

Love for Allah, and Then Love for Oneself

- **If we love ourselves, we must love Allah:** we all desire contentment, happiness, and the prolongation of our existence. This is a form of self-love. If we love ourselves, we must love Allah, because He is the One who sustains us and creates us. He created the causes in the universe through which contentment and happiness are attained. He is the source of love.

⁴³ Qur'an, 35:3

Gratitude as the Foundation of Worship

Gratitude is one of the highest forms of worship: Allah grants us countless blessings:

„And He gave you from all you asked of Him. And if you should count the favor [i.e., blessings] of Allāh, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful. ⁴⁴

No matter how grateful we may be to Allah, **we could never truly thank Him** for His blessings. For example, the human heart beats about 100,000 times a day, which is approximately 35 million times a year. If we were to live for 75 years, the number of heartbeats would reach about 2,625 million. Every heartbeat is precious to us. Each one of us would sacrifice a mountain of gold to ensure that our hearts function properly in order to keep us alive. Yet we forget and deny the One who created our hearts and enables them to function.

This illustration compels us to conclude that we must be grateful to Allah, and that gratitude itself is a form of worship. He has bestowed upon us favors that we cannot count, and even if we were able to count them, we would still have to thank Him for enabling us to count them.

⁴⁴ Qur'an, 14:34

KEY OF CHARACTER

The Prophet ﷺ as a Model of Perfect Character

„There has certainly been for you in the Messenger of Allāh an excellent pattern [an example to be followed] for anyone whose hope is in Allāh and the Last Day and [who] remembers Allāh often.”⁴⁵

The Prophet ﷺ said: “I was sent to perfect good character.”⁴⁶

Character as a Path to Awakening the *Fiṭrah*

In the Prophet ﷺ, we have a perfect example of how **character** and the manner of interacting with others become **a means of awakening the *fiṭrah*** within them.

The Moral Reputation of the Prophet ﷺ Before His Prophethood

The Prophet ﷺ was known as **truthful** and **trustworthy** before he was known as a Messenger, which shows us that Allah chose someone of strong moral character so that it would serve as a means for people to accept the message.

“And who is better in speech than one who invites to Allāh and does righteousness and says, “Indeed, I am of the Muslims.”⁴⁷

⁴⁵ Qur'an, 33:21

⁴⁶ Al-Adab al-Mufrad, 273. — Authentic ḥadīth

⁴⁷ Qur'an, 41:33

Gratitude as the Pinnacle of Character

We can also connect character with spirituality, because **gratitude is a sign of good character**.

‘Ā’ishah, may Allah be pleased with her, narrated that the Messenger of Allah ﷺ would pray at night until his feet became swollen. She asked him, “O Messenger of Allah, why do you do this, when Allah has forgiven your past and future sins?” The Messenger of Allah ﷺ replied, “*Should I not be a grateful servant?*” ⁴⁸

⁴⁸ Sahihul Buhari, 4837. sahih hadis

KEY OF REVELATION

The Beginning of Revelation and the Role of the Qur'an

The Qur'an is **a source of divine grace, tranquility, and guidance**, which began at the very moment when the Prophet ﷺ encountered Jibrīl and was commanded:
„Recite in the name of your Lord who created – Created man from a clinging substance. Recite, and your Lord is the most Generous - Who taught by the pen – Taught man that which he knew not.” ⁴⁹

The Impact of the Qur'an on the Hearts of Believers

There is a certain **profound effect** that the **Qur'an has on believers**. Allah says in the following verses:

„Allāh has sent down the best statement: a consistent Book wherein is reiteration. The skins shiver therefrom of those who fear their Lord; then their skins and their hearts relax at the remembrance [i.e., mention] of Allāh. That is the guidance of Allāh by which He guides whom He wills. And one whom Allāh sends astray - for him there is no guide.” ⁵⁰

⁴⁹ Qur'an, 96:1-5

⁵⁰ Qur'an, 39:23

The Reactions of Sincere Believers to the Qur'an

„The believers are only those who, when Allāh is mentioned, their hearts become fearful, and when His verses are recited to them, it increases them in faith; and upon their Lord they rely -" ⁵¹

„Say, "Believe in it or do not believe." Indeed, those who were given knowledge before it - when it is recited to them, they fall upon their faces in prostration, And they say, "Exalted is our Lord! Indeed, the promise of our Lord has been fulfilled." And they fall upon their faces weeping, and it [i.e., the Qur'ān] increases them in humble submission. ⁵²

⁵¹ Qur'an, 8:2

⁵² Qur'an, 17:107-109

The Lasting Impact of the Qur'an on People

These feelings are witnessed by millions of Muslims around the world. For example, during Ramadan, **mosques are filled with the tears of those who listen to the Qur'an** and whose **souls are awakened**. The Qur'an is profound in the sense that not only do the actual words and their meaning have a powerful effect on believers, but even the recitation itself is spiritually healing and awakening. This also applies to non-Muslims, as evidenced by social experiments in which non-Muslims who listened to the recitation of the Qur'an for the first time in their lives commented afterward that they felt "relaxed" and "spiritual."

ACCEPTING ISLAM

Guidance Comes Only from Allah

„He guides whom He wills to a straight path.” ⁵³

Guidance can only be granted by the Exalted Allah alone. If you sincerely supplicate to Him, He will surely accept your supplication and guide you to Islam, for He is the One who responds to the supplication of the supplicant.

Supplication as a Path to Guidance

The Prophet ﷺ said: “Indeed, Allah is Shy and Most Generous. He is shy to return the hands of His servant—when he raises them toward Him—empty and disappointed.” ⁵⁴

You may recite this supplication that was transmitted from the Prophet ﷺ: “O Allah, Lord of Jibrīl, Mīkā’īl, and Isrāfīl, Creator of the heavens and the earth, Knower of the unseen and the seen, You judge between Your servants concerning that over which they differ. Guide me to the truth regarding that in which they differ, for indeed You guide whom You will to the Straight Path.”

⁵⁵

⁵³ Qur'an, 2:142

⁵⁴ Sunenu Ebi-Davud, 1488. sahih hadis, ocjena šejh Albani

⁵⁵ Sahihul Muslim, 770. sahih hadis

The Foundations of Īmān

To become a Muslim, you must believe in **the six foundations of Īmān (belief)**, which are:

- To believe in Allah
- To believe in the angels
- To believe in the Revelations (Zabur, Tawraat, Injeel, the Qur'an)
- To believe in Allah's Messengers (Nūḥ, Mūsā, 'Īsā, Muḥammad, ...)
- To believe in the Day of Judgment
- To believe that everything that happens, whether good or bad, occurs by Allah's will and decree

The Foundations of Islam

After that, you must practice **the five pillars of Islam**:

- To pronounce the *Shahādah*
- To perform the prayer (*ṣalāh*) five times a day
- To fast the month of Ramadan
- To give *zakāh* if you are obligated
- To perform *ḥajj* if you are able

The Invitation to Islam

Finally, I invite you to accept Islam. Accept Islam today and save yourself.

How to Accept Islam

After you utter these words, that is, the *Shahādah*, you have become a Muslim:

ASHHADU AN LĀ ILĀHA ILLALLĀH WA ASHHADU ANNA MUḤAMMADAN ‘ABDUHŪ WA RASŪLUHŪ.
I BEAR WITNESS THAT THERE IS NO GOD WORTHY OF WORSHIP EXCEPT ALLAH, AND I BEAR WITNESS THAT MUHAMMAD IS HIS SERVANT AND HIS MESSENGER.

Life After Accepting Islam

And what comes after that? After accepting Islam, the most important thing for you is to build a connection—that is, **a bond—with the Exalted Creator**, by viewing the prayer as communication with the Exalted Allah, for it has been narrated in a ḥadīth that prayer is a conversation with the Exalted Allah. During prayer (in prostration) and outside of prayer, constantly **supplicate to Allah to guide you to the straight path** and **to keep you firm upon the truth**.

Perseverance and Steadfastness in Faith

The most frequent supplication of the Prophet ﷺ was:

“O Turner of the hearts, keep my heart firm upon Your religion.” ⁵⁶

In addition, **supplicate for everything that comes to your mind**, even for things you may consider insignificant, for in doing so you express your dependence upon Allah—and this is something Allah loves in His servants.

Trials and Tests

At the beginning, you will face many trials, and this is a normal matter for a believer. And know that after you accept Islam, all of your previous sins are forgiven, and you are now like a newborn baby.

„Do the people think that they will be left to say, “We believe” and they will not be tried?” ⁵⁷

“And whoever relies upon Allah—then He is sufficient for him.” ⁵⁸

⁵⁶ Jāmi‘ at-Tirmidhī, 3522 — ḥasan ṣaḥīḥ ḥadīth

⁵⁷ Qur'an, 29:2

⁵⁸ Qur'an, 65:3

CONCLUSION

A New Beginning

Dear reader, I ask you to sincerely question yourself: **is there true happiness, tranquility, and inner peace in your life?** If you feel sadness, restlessness, or heaviness in your heart, know that this is not a state you have to live with.

The Exalted Allah warns:

„And whoever turns away from My remembrance - indeed, he will have a depressed [i.e., difficult] life" ⁵⁹

When a person distances himself from Revelation, **a void emerges within his soul**, because **that for which he was created**—and what his inner being truly needs—has not been fulfilled. No matter how much he tries to fill it with other things, achievements, or fleeting pleasures, that emptiness remains, **whether we admit it or not.**

Yet, no matter how far you think you have gone, the doors are not closed.

⁵⁹ Qur'an, 20:124

That same Lord who warns also promises those who return to Him:

"Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life, and We will surely give them their reward [in the Hereafter] according to the best of what they used to do." ⁶⁰

This *good life* is not promised to those without mistakes, but to those who turn back to Allah, rectify their path, and decide to begin anew. Therefore, no distance is greater than Allah's mercy, and no return is ever in vain.

Allah, the Most Merciful and the Most Compassionate, addresses us with words full of hope:

"Say, "O My servants who have transgressed against themselves [by sinning], do not despair of the mercy of Allāh. Indeed, Allāh forgives all sins. Indeed, it is He who is the Forgiving, the Merciful."" ⁶¹

And immediately after that comes the call:

"And return [in repentance] to your Lord and accept islam - submit to Him" ⁶²

⁶⁰ Qur'an, 16:97

⁶¹ Qur'an, 39:53

⁶² Qur'an, 39:54

Therefore, I invite you **to seek answers to your questions in the Book of Allah**, to return to it with a sincere heart and an open intention. Allow yourself to experience **the sweetness of faith**, the tranquility of worship, and the security of relying upon the One who created you, knows you, and **awaits your return**.

Perhaps this very moment is **your new beginning**.

Why Islam Has Always Been the Fastest-Growing Religion

Islam has always been the fastest-growing religion in the world because it responds to the natural human need for God, meaning, and truth.

People accept Islam because within it they find:

- a clear purpose of existence,
- a pure and rational concept of God,
- consistency of revelation,
- inner peace and meaning.

As an example of contemporary organized *da'wah* (missionary) work, a relatively small organization, iERA (Islamic Education and Research Academy), by Allah's help, is the means for more than 50 thousand people to accept Islam worldwide every year. This is the result of a truthful message grounded in revelation, reason, and a sincere call.

People do not accept Islam because they are "changing religions," but because **they are returning to that for which they were created and to what has been ingrained within their inner nature.**

How This Book Came to Be Written

This book came into being as the fruit of many years of learning, reflection, and practical *da'wah* experience.

The author of this book had the honor of attending an advanced educational program in Islamic missionary work within the iERA organization, where—after dedicated effort and successfully passing examinations—he obtained a diploma as an Islamic missionary.

Throughout this education and practical work, one proven methodology of calling to Islam was especially emphasized: when Islam is presented to people in this manner—gradually, rationally grounded, and chronologically, as this book itself is written—the message becomes clear, accessible, and understandable. This approach, which was systematically conveyed to us and taught, is repeatedly confirmed in practice as successful, and people, by Allah's help and permission, accept Islam without coercion, as a natural response of both the heart and the mind.

Because of this manner of presentation, **this book is intended for everyone**, regardless of their past, beliefs, or life path.

LITERATURE

Arabic:

1. *Al-Qur'ān al-Karīm* (The Noble Qur'an)
2. *Tafsīr al-Qur'ān al-'Azīm*, Ibn Kathīr, Ismā'īl b. 'Umar, Dār Ibn Kathīr, Damascus–Beirut, 1998.
3. *Al-Jāmi' aṣ-Ṣaḥīḥ*, al-Bukhārī, Muḥammad b. Ismā'īl, Dār Ibn Kathīr, Beirut, 1997.
4. *Ṣaḥīḥ Muslim*, Muslim b. al-Ḥajjāj, Dār Iḥyā' at-Turāth al-'Arabī, Beirut, 1995.
5. *Jāmi' at-Tirmidhī*, at-Tirmidhī, Muḥammad b. 'Īsā, Dār al-Gharb al-Islāmī, Beirut, 1996.
6. *Sunan Abī Dāwūd*, Abū Dāwūd, Sulaymān b. al-Ash'ath, Dār al-Fikr, Beirut, 1994.

English:

7. *The Qur'ān – Saheeh International Translation*, translated by Saheeh International (Emily Assami, Mary Kennedy, Amatullah Bantley), Abul-Qasim Publishing House / Al-Muntada al-Islami, Jeddah & London, 1997.

TABLE OF CONTENTS

WHY ACCEPT ISLAM_4

KEY OF RATIONAL.....	4
<u>Rational Proof of the Existence of the Creator</u>	<u>4</u>
<u>The Qur’anic Argument of Creation.....</u>	<u>5</u>
<u>The Logical Possibilities of the Origin of the Universe</u>	<u>5</u>
<u>Why the Creator Must Be One.....</u>	<u>6</u>
<u>The Need for Divine Revelation</u>	<u>6</u>
<u>The Characteristics of a True Divine Revelation</u>	<u>7</u>
<u>The Qur’an in Light of These Criteria.....</u>	<u>8</u>
<u>The Problem of the Preservation of Earlier Revelations.....</u>	<u>9</u>
<u>Why the Previous Revelations Were Not Preserved</u>	<u>11</u>
<u>Divine Revelations Throughout History.....</u>	<u>11</u>
<u>A Verse Indicating the Preservation of the Qur’an.....</u>	<u>13</u>
<u>Verses Indicating the Distortion of the Original Tawraat and Injeel</u>	<u>14</u>
<u>The Qur’an Is a Literary and Linguistic Miracle</u>	<u>15</u>
<u>Proof of the Prophethood of Muhammad ﷺ</u>	<u>16</u>
<u>Jesus in Islam.....</u>	<u>18</u>
<u>All Messengers Called to Islam.....</u>	<u>18</u>
<u>The Religion of the Messengers and Apostasy from Faith...18</u>	
<u>The Mission of Jesus and the Revelation of the Injeel.....</u>	<u>19</u>
<u>The Origin of the Terms “Jews” and “Christians”</u>	<u>19</u>
<u>The Final Revelation and the Obligation to Follow It.....</u>	<u>20</u>
<u>The Qur’anic Clarification of the Status of Jesus</u>	<u>21</u>
<u>The Truth About the Crucifixion and the Return of Jesus ...22</u>	
<u>Islam – the Only Religion Revealed by Allah and the True Religion</u>	<u>23</u>

KEY OF EXPERIENCE 26

<u>Awakening the Innate Awareness of God in Times of Hardship</u>	<u>26</u>
<u>Negative Experiences and the Innate Awareness of God....</u>	<u>27</u>
<u>Positive Experiences as a Path to Faith</u>	<u>28</u>
<u>The Answering of Supplication and the Confirmation of God's Nearness</u>	<u>29</u>

KEY OF REFLECTION..... 30

<u>Existential Questions and the Search for Meaning.....</u>	<u>30</u>
<u>Fundamental Questions of Human Existence.....</u>	<u>31</u>
<u>Reflection as a Path to Awakening the Fitrah.....</u>	<u>31</u>
<u>Signs in Creation for Those Who Reflect</u>	<u>32</u>

KEY OF SPIRITUALITY 34

<u>Freedom Through the Worship of Allah</u>	<u>34</u>
<u>Enslavement to One's Own Desires</u>	<u>35</u>
<u>False Masters of the Modern Human Being</u>	<u>36</u>
<u>The Qur'anic Analogy of Enslavement</u>	<u>37</u>
<u>Why Does Allah Deserve Worship?</u>	<u>38</u>
<u>Allah's Perfection and His Right to Be Worshipped</u>	<u>38</u>
<u>Allah's Beautiful Names and Exalted Attributes.....</u>	<u>38</u>
<u>Allah Gives Us What Is Best for Us</u>	<u>39</u>
<u>Worship as a Benefit for the Human Being.....</u>	<u>39</u>
<u>Allah's Independence and Humanity's Need for Him.....</u>	<u>40</u>
<u>Worship as the Purpose of Life and the <i>Fitrah</i>.....</u>	<u>40</u>
<u>Allah Is the Creator and the Sustainer</u>	<u>40</u>
<u>Allah's Blessings and Provision</u>	<u>41</u>
<u>Love for Allah, and Then Love for Oneself.....</u>	<u>41</u>
<u>Gratitude as the Foundation of Worship.....</u>	<u>42</u>

KEY OF CHARACTER 43

The Prophet ﷺ as a Model of Perfect Character.....43

Character as a Path to Awakening the *Fitrah*.....43

The Moral Reputation of the Prophet ﷺ Before His
Prophethood.....43

Gratitude as the Pinnacle of Character44

KEY OF REVELATION 45

The Beginning of Revelation and the Role of the Qur'an45

The Impact of the Qur'an on the Hearts of Believers.....45

The Reactions of Sincere Believers to the Qur'an.....46

The Lasting Impact of the Qur'an on People.....47

ACCEPTING ISLAM 48

Guidance Comes Only from Allah48

Supplication as a Path to Guidance.....48

The Foundations of Īmān49

The Foundations of Islam49

The Invitation to Islam50

How to Accept Islam.....50

Life After Accepting Islam50

Perseverance and Steadfastness in Faith.....51

Trials and Tests51

CONCLUSION 52

A New Beginning.....52

Why Islam Has Always Been the Fastest-Growing Religion 55

How This Book Came to Be Written56